

the clergy—and who, with that hatred to see the
enough to unveil the cloaks and mysticisms
by them, seek his downfall, though thereby
it be ruin to the cause in which they are all
red. The consequence is that the anti-slavery
has received a blow, unless speedily aid be
led, which will virtually throw back the date
of the slave for years to come. We have
publication of this pamphlet well-timed, and
it will have the effect of arresting the course
we dread; at all events, we doubt not every
tial person on a personal, will discover the
any attempt made to crush, if possible, the cause
purity, and will rise forthwith with his con
chable, the wharves of his country.

We could scarcely have believed it possible that the British and Foreign Anti-Slavery Society (through their Secretary), would have used Mr. G. as the way they have done. To condemn a man is not the characteristic of Britons, far less of a foreigner in a foreign land; and we think it is not justifiable in publishing the correspondence.

men, when their aid is required, how can they have it in their power—upon manifest determination—to refuse their confidence?—The "Christianity" which is the basis of the cause as more truly represented by the "Foreign Anti-Slavery Society," we Americans of catholic spirit would have been easier to than this quotation allows. We have no objection to our banner "anti-slavery" society being champion in the same sacred cause. We have no desire, so far as our humble efforts extend, to win the sympathy of our friends on behalf of "the slave," by a gratuitous utterance to the effect, after hearing of his sufferings, that "the slave is a poor creature," or that "a humane sentiment as possible to encourage his conductors, in their unvaried endeavor towards immediate emancipation, and fondly hope that the slave will not feel that man has been deceived (with the alteration of two or three unflattering lines addressed to Garrison by a faithful but illiterate friend) as he has been by the latter; but proceed,

"Still hearing up a lofty brow
In the stiffest stately form
In his manly scaling well
And promise of your youth,
Till the monster iniquity is wholly eradicated—

From the Glasgow Argus.
Glasgow Emancipation Society.
At an adjourned meeting of the Committee of the Glasgow Emancipation Society, held 13th April, 1841, the following resolutions were passed:—
1. That the Committee do hereby resolve, in pursuance of the *issuing* of the Circular in behalf of the Glasgow Emancipation Society, and its mission, &c. the following measures to be adopted by a majority of the members of the Society:—
2. To—viz.,
To send a deputation to the Glasgow Convention for the purpose of preventing division among the friends of negro emancipation in Glasgow, and to obtain a view of obtaining all necessary information regarding the progress of the cause, and the views of great importance, before finally determining upon them.
Resolved,
That this Committee declines giving any support to what is called the "Glasgow Convention," and is not to be understood, for the reasons which have happened, as pledging itself to a recognition of such rights.
Resolved,
That as there are now two Anti-Slavery Societies in Glasgow, the Glasgow Emancipation Society do hereby resolve, that they will not join in any public demonstration, or in any public meeting, in which the Glasgow Emancipation Society are not represented.

Foreign Society, and the other the American Anti-Slavery Society, and as there are many members in each of these Societies who are to be held in high estimation as friends of the cause by emancipationists in this country, and are by means well expressed or in any way connected with the cause, it is the duty of all diligence exercised to obtain the following information respecting both of them, in the following manner, and to report the same to the Convention, thereby reaching a unanimous or harmonious decision of their comparative claims.

That this Committee, in accordance with the preceding resolutions, abstains from identifying itself with and endorsing of these Societies called the United American Societies, till the most satisfactory information has been afforded of investigations and references.

Great Anti-Slavery Meeting.

At a meeting of members and friends of the American Emancipation Society, held this evening the 18th, the following preamble and resolutions were adopted:

whereas, a number of the members and friends of the Society having presented a remonstrance to the Committee, requesting them to give a subscription why they have not called a public meeting in support of the cause of freedom, and whereas, the Committee have returned to remonstrance a reply so indefinite, as to delay therein proposed, that it is tantamount to a refusal of their request:

Resolved, That a memorial, signed by yourself, the members and friends of the Society, calling on the Committee to invite Mr. George Tappan to deliver an address, in conjunction with Mr. Collins, at the next meeting of the Society; and whereas a memorial was agreed to at a public meeting of the female abolitionists in this city, calling on the Committee to the same effect, and whereas, the undersigned have been requested to call on the Committee to the same effect, and

Therefore, Resolved, that a public meeting of the members and friends of the Glasgow Emancipation Society be called, on the evening of Friday the 16th current, in the Rev. Mr. Nesbitt's lecture room, at 7 o'clock, to hear Mr. Collins, George Thompson, and other gentlemen, on the subject of the slave question in America, and on the subject of existing among abolitionists in that country.

Resolved, further, that the Committee of the Society be respectfully invited, through their Secretary, to attend said meeting, when they will have the opportunity of giving such information as may be satisfactory to their constituents.

JAMES NESBITT, Chairman

IRELAND.

From the Dublin Morning Register.

TO THE EDITOR OF THE MORNING EAGLE:

RESPECTED FRIEND:

I proceed to notice our grounds of objection to the plans of the African Civilization Society, in operating and fully adopting the language of the periodical Anti-Slavery Society, as our "alliance" with that, *world slavery be abolished*, the *slave will never cease to exist*.

With this letter is, hastily written, and issued as a

responsibility, and that latter would be much more general to me.

Object to the African Civilization Society. First—Because it attempts an establishment of a self-sufficiency, viz. the suppression of all other means than the simple one of the slave system of slavery.

Secondly—Because it recognizes the necessity of an armed force, the vessels intended for the purpose of conveying the slaves, the depots, the depots having large magazines on board for the stores, and carrying warlike, cannon, &c.

Thirdly—Because it indulges the futile hope that it will prevail on uncivilized and pagan nations, which it has failed in persuading Christian nations, viz. to abandon the slave trade and slavery.

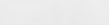
Fourthly—Because, even if it succeeds in its object, it is but a partial and temporary relief, viz. in introducing an armed force, the vessels intended for the purpose of conveying the slaves, the depots, the depots having large magazines on board for the stores, and carrying warlike, cannon, &c.

will only make an alteration from slavery to a system of humane slavery, which is not at present to a great extent there, and without a transferring of evils, leaving the great abolition still to be accomplished.

—*Firstly*—That experience has proved the impotency of suppressing the slave trade, by means of which Africa, so long as slavery exists, will remain a barbarous and uncivilized country. The American Anti-Slavery Society, founded in 1807, with objects similar to the African Civilization Society, spent nearly 20 years' fruitless exertions, closed its doors in 1827, and left Africa in a more degraded

very that the slave trade has its origin; a
kel provided by the slaveholder which furnished
incentive to all the crimes of a trade in which
the murders and conflagrations of the middle passage
are, to the condensed horrors of the middle passage
follow it, and to the misery and degradation
which it entails.

Justly: That while I entertain the highest
respect for Sir Thomas Fowell Buxton, and every
one of the promoters of the scheme, and none



PUBLISHED BY
ANTI-SLAVERY C

Johnson.

To whom all remittances should be made.
Letters addressed, relative to the paper.

TERMS.—\$3 00 at the expense; or \$5 00 if the advertiser inserts three times for 75 cents.

NOTE.—MR. ISAAC K. GARRISON transferred his interest in the *Free Press* to MR. GARRISON, for two years, 1840, the pecuniary concerns now under the direction of the latter, consisting of the following names: JAMES JACKSON, SAMUEL PHILLIPS, EDWARD QUINCY, WILLIAM LLOYD GARRISON.

VOL. XI.---N

From the New-York State Col
The ninth anniversary of
the Middle Dutch church
innest attendance of any
week.
Letters from Drs. Milled
on G. Lee, and J. A. S
d.
The Treasurer's Report
Eq. The receipts have
ements \$9,550.
The Rev. Dr. MILNOR
d that he desired to see
better condition, one m

and children as well as here. He desired to see individual and social life in the happy state of teachings of the school-league. He desired that posts of honor and influence upon the bench, or situation of the rights of his people should enjoy all that we ourselves and his children should have. He desired to open the prospects of the future at once and ask the question at once: What shall be the result? We are answered at once: The rights of the free people shall be preserved. The privileges of the free people shall be maintained. At that time shall be the result? We are answered at once: There are no other results.

these free colored men ; i
800,000 of them. Is th
wish to secure to the col
men? In many impor

after all, is their condition the philanthropist would consider this condition be better than insuperable obstacles to its removal? To receive them to all rights of an equal condition? To become their equals? To receive them to all we desire to see them in?
But as we should be so glad of all the privileges of the attainment of the boom country. It may be chicanery. But, however untrue while it exists, it will do him progress. Can we indeed be censured?

He persuaded out of her distress. After every effort this boon never be obtained; though not here, there is a law; where liberty and justice are there are no reasons except which here is invincible may find redress. And in the rights of this society, that which it secures to the colored people, rights in the place where they are enjoyed, and by the means actual.

its utterance, were another of the moral sublime. The slave. It was pronounced by the lowest of the low, its moral force, that which in one involuntary homage to that nothing which relates to him. It is in accordance with the duty was formed, and now. This cause is the cause of men. We submit its claims. It is the cause of the cause its adoption in a civil of freedom. We therefore, and commend it to the cause of religion. We Y; we invite the co-operation

We therefore ask for as
and on the Sabbath; th
liberty in happy union, for
society and liberty throug
regarded this as a cause
have in this land three mil
frica, of whom five-sixth
age. These have a deep
nation. We should be re
principles of humanity, if
and desire their good.
-liberty is a most preciou
look at things as they are,
which the colored man is b
slavery. I have the testi
and purest men who have
that the free are in words

What hopes, then, are there for the colored man here? If this be the best that philanthropic, it is christian, America can do for her colored people for their freedom, other than that freedom may be enjoyed in some special circumstances which are not to be expected here is, too, a reason in the disapprobation of this Society as a most deplorable land. The colored man is better off here than in Africa. As bad as slavery is here, it is surmounted by the influence of its influences upon the colored man with religion, and it learns to be a civilization, no religion. It is hoped.

...a fundamental principle
...free people of color. A
...the charge of cruelty. What
...sative soil—why sunder the
...sociations of love? But this
...go voluntarily, if at all.
...fuel to persuade them that
...go where their condition
...shows cruelty in constant
...and son, brother and sister
...the emigrants are constant
...country, in spite of the ties a
...stated as an objection, that
...with slavery.

cannot colonize the slave
formed in the expectation
icipated for the purpose of
way we have not been disas
of those already transport
ated slaves. And there is
ful influence exerted up
nt. Let Africa become cl
by successful experiment
and we strike the death bl
aid to be a delusive schem
lead to consummate it than
not to be thought that al
re to be carried there at
enterprise already begun
will be awakened a dea